Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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INTELLIGENCE

SOUTH OF FRANCE.

Journal of a Tour in the South of France.

The Monthly Repository of February, contains the continuation of Mr. Wood's Journal in the South of France. Its length obliges us to divide it.

(Continued from page 57.)

Marseilles, Dec. 28th, 1827.

October 29th. I came from Montauban to Toulouse, which is a shabby, old-fashioned town, with high houses and narrow, ill-paved streets. I was glad to escape from it the next morning, by the passage-boat on the canal of Languedoc, which landed me at Beziers in six-and-thirty hours. This canal which was begun and finished in the reign of Louis XIV. is a magnificent work indeed —wide, and with trees planted on each side; the country through which it passes not particularly interesting, though it is but fair to take into the account, that the best season for seeing it was past.

Nov. 1st. Arrived at Montpelier by the diligence at six in the morning, after one of the most jolting rides that I ever remember to have had. I asked a man, why the roads were not kept in better order (*mieux arrangees*)? He replied "*Monsieur, le Gouvernement pourquoi n'est-il pas mieux arrangé?*" and this was accompanied by one of those shrugs of the shoulders which none but a Frenchman can give, and which expressed, better than all the words in the dictionary could have done, "So it is, and so it must be." In truth, the state of this and of many other roads which I have travelled in France, is a disgrace to the government, which ought either to see that its agents do their duty, or to place these things on a totally different footing.—The climate of Montpelier, as far as I could judge from the stay of three or four hours which I made there, deserves the bad character which it has *lately* acquired. I felt it to be peculiarly dry and cold nor can it be otherwise, for the town is situated on an eminence, with a wide tract of open country to the north, bounded by a ridge of hills in the distance. The town itself, though the streets are narrow, is in other respects well built; it has a delightful public walk, and an aqueduct with a double row of one hundred and eighty arches, surpassing even that of Lisbon. Between Montpelier and Nimes I crossed a most singular district of country, the plain of Lunel —a wide expanse of barren-looking land, planted as far as the eye could reach, with stunted vines, interspersed with olive-trees, the former producing an excellent wine.—Across this plain was blowing that keen north wind, the *mistral*, which prevails so much in this part of France. As I entered Nimes, I was much struck with the *Arena* or *Amphitheatre*. This splendid monument of Roman grandeur, and of Roman cruelty, has suffered but little from the hand of time, most of the steps or seats for the spectators remaining entire, as well as the galleries and archways by which they were approached. There are four doors to the ring or *arena*,—two by which the wild beasts were introduced, a third for the gladiators, and a fourth for the criminals condemned to die. It was enough to make one's blood run cold to contemplate a spot which had formerly been the scene of so much wanton and deliberate cruelty. What are we to think of the morality, or of the refinement, of a people who could take delight in such exhibitions as these, and erect buildings in which they could be seen by the greatest number of persons? Christianity would have done much to deserve our gratitude, had it only abolished such practices as these. Yet, can we say that it has completely abolished them, while cock-fighting still remains the disgrace of our nation?

Nov. 2d. This morning I visited the *Maison Carree*, a beautiful Roman temple in excellent preservation, scarcely any part of it being imperfect; also the remains of the Temple of Diana, the public walk, and fountain, and an ancient tower, which is placed on the top of a high hill, overlooking the town, and to which various uses have been assigned—some supposing that it was a treasury, others a light-house, &c. Accustomed as we are in England to regard with wonder every morsel of real Roman that we can find, though it be but a broken arch, or a few square feet of wall, how much does it astonish us to have such perfect buildings as the *Maison Carree* or the Amphitheatre presented to our view, with not merely the general outline or skeleton preserved, but even the minute ornaments! When I first saw the former of these edifices, (and I saw it too, as it ought to be seen, "by the pale moonlight,") I could scarcely believe that it *was* a Roman temple on which I was gazing. The interior has been repaired, and fitted up as a hall for the reception of relics of the antique and works of modern art. It contains some good pictures and statues, and is a most delightful lounge.

3d. On this and the two preceding days, there was a dry, parching coldness in the air, like some of our worst weather in the month of March. This day it was the *vent de bise*, or north-east wind, which blew; on the preceding it was the *magestral*, or *mistral*, i. e. the north-west.

Sunday, 4th. Attended the morning service at the principal Protestant church.—The pew-opener* placed me on a semi-circular bench immediately opposite the pulpit, appropriated to the members of the Consistory. I soon found myself surrounded by a number of elderly and most highly respectable looking men. When I considered their calm and sensible countenances, and recollected the troubles and persecutions which this church had suffered in the years 1315 and 1316, I could not help regarding them with feelings of love and veneration; I looked upon them as "a noble army of martyrs," as men "of whom the world is not worthy," and who possess a reward, such as the world cannot give, in the high consciousness of having stood firm to their principles, notwithstanding the ill-disguised enmity of a bigoted court and the excesses of an infuriated populace. M. Fontanes was the preacher. He had a good congregation of five or six hundred persons, who were very attentive to his discourse; and it would have been strange had it been otherwise, for I have seldom, if ever, heard preaching with which I was better pleased. The text was taken from 1 Cor. xi. 17, "Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse;" and the object of the preacher was to shew what a discourse is, or ought to be, and how the hearers may best profit by it. "A discourse," he observed, "is, in fact, a conversation or familiar address (*entretien*); for, as the pastor has not time to talk on religious subjects, as much as he could wish, to the members of his flock at their own houses, he says to them all, when assembled together, what he would desire to say to each individual in private."—The discourse of M. Fontanes corresponded exactly to this definition. It had all the best points of the French style and manner, and none of their defects. There were no overwrought appeals to the feelings—no tinsel decorations or oratorical devices; but all was plain, and simple, and natural—familiar without being coarse, and persuasive without affectation. It was delivered entirely without notes, and without the slightest hesitation; the action free and graceful, precisely that which a man would naturally adopt if called upon to address a number of people in a room on an interesting and important topic. As I sat listening with edification and delight, I said to myself, "This is real eloquence! this is the kind of preaching to do good!" I was affected even to tears, and as I walked back to my hotel, felt myself a better man than I was when I went. And why cannot we have something like this in England? Why cannot we stand up in our pulpits like men, and address our congregations without a note before us, as if we really meant to do them good? Is there, in the style and manner of this preaching, any thing so difficult to acquire, that it is hopeless to make the attempt? I am convinced that there is not; and I am convinced of another thing too, that if we do not try to acquire some such style as this, our preaching will be little better than a dead letter. But it is useless to bring forward an evil without pointing out the remedy. If, then, we would improve our preaching, we must do three things. In the first place, we must banish cushions from our pulpits. With such a piece of furniture as this before him, a man's action can never be easy and natural. Should we not think it very ridiculous to see Mr. Brougham addressing the House of Commons, or Mr. Denman appealing to the feelings of a jury, with such a thing as one of our pulpit cushions before him? These articles were surely invented to put both the minister and his people asleep, as the form and the name seem indeed to imply. If we must needs have something to rest the Bible upon, in the devotional part of the service, let this be removed when the sermon is to be spoken. In the second place, congregations must demand less of their ministers in the way of pulpit duty; they must be content with fifty sermons in the course of the year, instead of a hundred, or with twenty-five instead of fifty. And, in the third place, ministers must have the means of travelling abroad; they must have the opportunity of hearing with their own ears, and of seeing with their own eyes, specimens of the style which they ought to adopt; they must hear Fontanes at Nimes, and Munier at Geneva, and Monod at Paris; and if, after listening to these noblest of sacred orators, they do not return home with a deep and a full conviction that our English preaching is not what it ought to be, and with a high resolution to attempt something better and more profitable to themselves, they will be unworthy of the profession they have thought fit to assume. But on this subject I shall not enlarge at present, as I hope to give my thoughts more at length at some future time.

Before the afternoon service, I went with M Fantanes to the *Bibliotheque Populaire*, or Library for the Common People, and was much gratified to see the number of persons who came for books, though it is only two months since it was established. There is here also a Lancasterian School, in which there are from 260 to 280 boys and 220 girls.

* I use this word for the want of a better, for there can be no such officer as a pew-opener where there are no pews to open. The body of the French Protestant churches is filled with chairs, arranged in pretty close rows, those in the same line being fastened together and kept in their places by long slips of wood nailed at the top and the bottom.

Nov. 5th. Left Nimes at noon, and travelled all night in the diligence to Marseilles, where I arrived the next morning at eight o'clock; the country through which I passed during the day-light, a dead flat, bounded on each side by ridges of picturesque hills; the most striking object in the whole ride, the Castle of Beaucaire, which is perched on an almost inaccessible rock, overlooking the rapid stream of the Rhone, opposite the village of Tarascon.

7th. M. Sautter, one of the Protestant pastors, to whom I had an introduction, took me to see the new church, which has lately been built for the members of his communion. So far as mere architecture is concerned, it is a fine building, but it is ill adapted for preaching; the pillars are much too thick, and from the height of the ceiling, or some other cause, it is not free from echo. It cost 80,000 francs; and it is pleasing to record as a proof of the liberality of the times, that towards this sum the Government contributed 15,000, and the Commune 30,000. There is here, as at Nimes, a long semicircular seat, opposite the pulpit, for the members of the Consistory; and M. Sautter informed me, with pride and pleasure, that the consuls of many different countries, and many different communions, have all their places either on that or on an adjoining bench; viz. those of England, America, Sweden, Holland, Russia,* Prussia, and Switzerland. There is a Lancasterian school for the poor boys, and another for the girls; and a collection of religions books in the vestry, to lend or sell to those who want them. The congregation is rich, and comprises some of the most considerable people in the town; the number of Protestants is about 1300. There are two pastors who preach in turn, and one of them goes on the first Sunday of every month to Aix, where there is a small congregation. There are also two other country churches, at the distance of fifteen or twenty miles, attached to this Consistory, and supplied by a pastor who preaches at each alternately.

17th. Went to the Public Library, the door of which I found kept by some gendarmes, who told me that I could not be admitted, as the election of a Deputy was then taking place in the hall. There were a number of the electors standing talking in knots in the street, but the general tranquillity of the town presented a striking contrast to the scenes which I had witnessed on similar occasions in England; so much so, that a man who was not distinctly informed of it, would not be aware that any thing extraordinary was going on. The taking of the votes occupied two days, and on the morning of the third it was announced that the Ministerial Deputy was re-elected, though not by a very large majority, for out of 800 more than 300 had voted for his opponent. At the election preceding this, the Opposition candidate had only eighty votes, so that liberal sentiments have made considerable progress in the last three or four years. It is worth recording, that among the 800 voters there was only one priest, which proves that the French Catholic clergy are by no means rich.

Dec. 17th. I have now been here six weeks, and I find that, what with newsrooms, libraries, the society of a few friends, and the bustle and variety of a large town, I have many resources for passing the winter agreeably. The weather, when I first arrived, was extremely cold, as it always is whenever the *mistral* blows. Three weeks ago we had a cruel blast of it, which lasted three days; since that it has been mild, and we have had heavy rain. No person affected with a pulmonary complaint ought to come hither, unless he has resolution enough to keep himself in the house when the cold wind prevails; at other times the climate is delightful.

The new part of the town of Marseilles is well built and handsome; the streets regular, and the houses all of stone. It possesses a most commodious natural dock, near half a mile in length; and it is very interesting to see the variety of costume displayed by the natives of different countries on its quay. The progress which this town has made in real, substantial prosperity, and in intellectual and moral improvement, in the last forty years, is truly gratifying. Since 1812, even, its population has increased from 80,000 to 123,000, without reckoning a floating population of 22,000. Among its public institutions, almost all of recent origin, may be enumerated a Botanic Garden, a Public Library, a Secondary School for Medicine, and gratuitous Schools for Drawing, Music, Geometry, and Mechanics; a Female Penitentiary; a Savings' Bank; an Institution for the Deaf and Dumb; and a variety of others, the object of which is to give assistance to the sick and to the poor, and to relieve misfortune in whatever shape it may present itself. Within the last year and a half there has been formed here a Societe de la Morale Chretienne, on the same plan as that at Paris. Societe de la Bienfaisance Chretienne, would better express the object which it has in view, which is to promote the happiness and improvement of man, in whatever way its efforts may be most needed. Hitherto its attention has been chiefly directed to the establishment of a *circle*, or reading-room for young people, to the improvement of the prisons, to the abolishing of gaming, and to the bettering the condition of the young Greeks, many of whom it has rescued from slavery, brought to this port, and forwarded on their arrival to other towns on the Continent, where committees exist which take charge of their education. The country around Marseilles is not beautiful, and least of all so to an Englishman; for there are no green fields for the eye to repose upon. Yet it is extremely striking; the canes, and vines, and olives, with which the gardens are planted; the pines, which the axe has still spared, on the higher grounds; the bold rocks, which shoot up their craggy summits on every side; and the blue waters of the bay, which reflect the hues of a cloudless sky, combine to form a scene which might feed the imagination of a poet.

* The established religion of Russia is that of the Greek Church; but the Consul of this power, resident at Marseilles, is a German, and of the Lutheran persuasion.

BIOGRAPHY.

Michael Servetus.

Michael Servetus holds a preeminent rank among the restorers of the Unitarian doctrine at the time of the Reformation, and his celebrity arising both from his splendid talents, and his tragical fate, entitles him to particular notice. He was born in 1509, at Villanueva in Arragon, where his father exercised the profession of public notary. After having passed with extraordinary success through the customary routine of juvenile instruction, he was sent to the university of Thoulouse to study the canon law. During the three years he passed in this celebrated seat of learning, he devoted a large portion of his time to the critical perusal of the Scriptures,—an employment to which he was probably excited by the spread of the Reformation, and which eventually led to his renunciation of the prevailing opinion concerning the Trinity. Apprehending that in France he could not with safety pursue his theological inquiries, or give publicity to his own convictions, he removed, in 1530, to Basil in Switzerland, where he obtained the esteem and friendship of the most eminent of the reformed clergy in that city. Having given these divines credit for more enlarged views and a more liberal spirit than they had imbibed, he made no scruple of avowing to them the opinions he had been led to embrace. But he soon discovered that they were as little disposed as the Catholics to extend toleration to any who pursued their speculations further than themselves;—his friend Œcolampadius having taken occasion in some letters which he addressed to him, to upbraid him in no very gentle terms with the heresy of his sentiments. Finding himself thus under unpleasant restraint, where he had looked for freedom, he quitted Basil in 1530 or 1531, and went to Strasburg. In the latter year, and shortly after his arrival in this city he published his first work on the Trinity under the following title—*Seven Books concerning the Errors of the Trinity. By Michael Servetus, alias Reves, a Spaniard of Arragon.*—It was printed at Haguenau in Alsace, by John Seccer for Conrad Rouse, a bookseller of Strasburg, to whom Servetus had given his manuscript at Basil. The appearance of this book produced a very powerful sensation among the leaders of the Reformation, who embraced every opportunity to hold it up to public execration, as much, apparently, from the dread of being charged by their Catholic adversaries with holding the opinions of the author, as from their real abhorrence of the tenets it advocated. Bucer, who resided at Strasburg, is stated to have declared publicly to his congregation, that the writer deserved to have his intestines torn from his body.

Servetus, not deeming himself secure at Strasburg while this storm raged, returned in the same year to Basil; but finding Œcolampadius most highly incensed against him for his recent publication, he took his departure for Lyons. On his way he passed through Haguenau, where, in 1532, he published, with his name as before, his second work, entitled, *Two Books of Dialogues on the Trinity; and four short chapters on the Righteousness of the Kingdom of Christ. By Michael Servetus, &c.* It is affirmed that, in order to obtain permission to quit Basil unmolested, he had promised to publish his recantation. This promise he artfully contrived to fulfil in words, in the preface to the latter work, in the first sentence of which he states that he retracted all that he had written in his seven books against the received doctrine of the Trinity,—not, however, he proceeds to intimate, because what he had written was false, but because it was imperfect.

On his settlement at Lyons, Servetus, in order to escape persecution, took the name of Villanovanus, from his birth-place. After a residence of three years in this city he went to Paris, where he applied himself to the study of medicine with so much success that he soon obtained his degree of doctor, and was admitted one of the public lecturers at the university. From Paris he returned to Lyons. Here he was occupied in superintending the press of the Trechselii, celebrated printers of that place, for whom he edited an edition of Ptolemy's Geography, which was published in 1535, and again in 1542;—and also an edition of Pagninus's Bible in Hebrew, with an interlined Latin translation, which appeared in 1542. In 1541 he removed his residence to Vienne in Dauphiny, where he practised as a physician, and enjoyed the friendship and patronage of the archbishop of the province, to whom he dedicated the second edition of Ptolemy's Geography.

After his settlement at Vienne, Servetus entered into a correspondence with Calvin, then residing at Geneva. In the letters which passed on this occasion, both the learned combatants displayed considerable warmth and acrimony of spirit in the defence of their respective theological systems; and the freedom with which Servetus arraigned the tenets of the Reformer laid the foundation of that implacable resentment to which he ultimately owed his ruin; for Calvin scrupled not to avow that he would be satisfied with no atonement for this attack upon his creed short of the death of his adversary should the disposal of his life be ever in his power*. While things were in this state, Servetus committed to the press his last and most celebrated work, entitled *Christianismi Restitutio*, or "Christianity Restored." It was printed in 1553 at Vienne, by Balthazar Arnollet, but neither the place nor the printer's name appears in the title page; nor was the author's name attached to this publication;—the letters M. S. V., standing for Michael Servetus Villanovanus, are however placed at the end. Calvin was in possession of the secret that Servetus was the writer of this obnoxious book, a copy of it having been forwarded to him by the author. By means of a young man named William Trie, a native of Lyons, then residing at Geneva in consequence of having embraced the reformed religion, he procured some sheets of it to be conveyed to France, and put it into the hands of the inquisitor at Lyons, with an intimation that the author was in his neighborhood. He afterwards sent several of the letters which, in the course of a confidential correspondence, he had received from Servetus, in order to furnish additional evidence to convict him of heresy and blasphemy. On the ground of these documents Servetus was arrested at Vienne, and commited to prison; whence, however, he soon effected his escape. After his flight he was tried, convicted, and sentenced to the stake; his books were committed to the flames, and himself burnt in effigy.

Servetus escaped early in the month of June 1553. His intention was to proceed to Naples; and with this view, after wandering for some time, he went to Geneva, where he was recognised in the month of August, and at the instigation of Calvin committed to prison. Various attempts have been made by the apologists of the Reformer to remove from him the foul stigma of being the author of his adversary's arrest; but, in truth, Calvin himself never denied or disguised the fact. On the contrary, he expressly avows it in more than one of his printed works, and takes credit to himself for having thus acted towards a man whose principles he held in abhorence, and whom, on more than one occasion, he thought fit to brand with the opprobrious epithet of DOG.†

Servetus, on being taken into custody, was deprived of the property he had about him, which was of considerable amount, and thrown, like a common malefactor, into a damp, squalid, and noisome dungeon. Proceedings were immediately instituted against him for his alleged blasphemies.—The accusations were preferred by Nicholas de la Fontaine, a person residing in Calvin's house, either in a menial situation, or for the benefit of his instruction; but the real persecutor, as was manifestod in the course of the trial, was the Reformer himself. Servetus repelled the whole of the charges with great firmness, and openly avowed himself the author of the writings that were stated to contain the heretical opinions for which he was arrainged. His trial proved exceedingly tedious and vexations and lasted from the 14th of August to the 26th of October, when, a majority of his judges having decided against him, he was condemned to be burnt to death by a slow fire.

If Servetus, cannot be commended for the temper, with which he sometimes replied to his accuser, it is impossible to view without feelings of disgust, mingled with deep concern, the manner in which Calvin acted during the whole of these iniquitous proceedings; and particularly to observe the savage tone of exultation with which, im-

* Calvin, writing in 1546 to Viret, minister of Lausanne, uses these words: *Servetus cupit huc venire: si venerit,* NUNQUAM PATIAR UT SALVUS EXEAT. [i.e. *Servetus is desirous of coming hither; if he does come,* I WILL NEVER SUFFER HIM TO GO OUT SAFE.] Bock, *ubi supra, tom.* ii. *p* 360.

† Calvin, in his work entitled *A Faithful Exposure of the Errors of Servetus*, thus avows the part he acted in this tranaction: "All the proceedings of our senate are ascribed to me: and indeed I do not dissemble that he (Servetus) was thrown into prison through my interference and advice. As it was necessary according to the laws of the state that he should be charged with some crime, I admit that I was thus far the author of the transaction." Writing to Seltzerus, he observes, "When at last he was driven here by his evil destiny, one of the syndics, at my instigation, ordered him to be committed to prison: for I do not dissemble that I deemed it my duty to restrain as much as lay in my power a man who was worse than obstinate and ungovernable, lest the infection should spread more widely."

mediately after his conviction, he stated to a friend the effects produced upon his victim by the communication of his sentence. "But lest idle scoundrels should glory in the insane obstinacy of the man, as in a martyrdom, there appeared in his death a beastly stupidity; whence it might be concluded, that on the subject of religion he never was in earnest. When the sentence of death had been passed upon him he stood fixed, now as one astounded; now he sighed deeply; and now he bowed like a maniac; and at length he just gained strength enough to bellow out after the Spanish manner, *Misericordia ! Misericordia !*" The truth, however, is, that Servetus bore his fate at this trying season with great firmness and serenity, disturbed indeed, occasionally, by the view of the terrific apparatus which was preparing for his execution. He never wavered in his religious faith. When exhorted on the last morning by Farell, the minister of Neufchatel, and the friend of Calvin, who was appointed to attend him, to return to the doctrine of the Trinity, he calmly requested his monitor to convince him by one plain passage of Scripture, that Christ was called the Son of God before his birth of Mary.

The day following that whereon sentence had been passed upon him he was led to the stake, praying, "O God, save my soul; O thou Son of the Eternal God, have mercy on me." In order to aggravate his sufferings he was surrounded by green faggots, which, after half an hour of excrutiating tortures, completed the work of death. On his head was placed a crown of straw, covered with brimstone. In the same fire was burnt attached to his body, his last book, *Christianismi Restitutio.** Thus perished Servetus, at the age of forty-four, in a PROTESTANT state, for exercising that right of private judgement in the formation of his religious opinions, which his persecutors had themselves acted upon in dissenting from the church of Rome.

Calvin's hard heart never relented at the recollection of this bloody action. His enmity did not cease with the death of his victim. In a treatise he wrote against Servetus he endeavoured in every way to blacken and defame his memory. So far from repenting of the part he had taken in this atrocious and aggravated murder, he writes to the Marquis de Poet in 1561, eight years after the event, "Do not fail to rid the country of those zealous scoundrels who stir up the people to revolt against *us*. Such monsters should be *exterminated*, as I HAVE EXTERMINATED Michael Servetus the Spaniard."

Richard Wright, in his Apology for Servetus, remarking on the conduct of Calvin in this affair, says, "He disgraced the Christian name, and rendered it impossible for any one to call himself a Calvinist without taking a deliberate murderer for his leader. Ah ! *Calvinism !* thou derivest thy name from a man stained with the blood of his Christian brother who differed from him in opinion."

O Calvin ! Calvin ! this cruel and inhuman deed of thine can never be blotted from the page of history. "The voice of thy brother's blood crieth from the ground."

"Many," says Robert Robinson, the celbrated Baptist, "many have pretended to apologize for Calvin. But who is John Calvin, and what are his nostrums, which end in tyrrany and murder, that the great voice of nature should be drowned in the din of a vain babbling about him ?"

* It is asserted by some, and the circumstance derives great probability from the rest of his conduct in this business, that when Calvin beheld Servetus led out to execution, he laughed immoderately, and was obliged to conceal his face in his mantle.

CHRISTIAN REGISTER.

BOSTON, APRIL 19, 1828.

REPEAL OF THE CORPORATION AND TEST ACTS.

The friends of civil and religious liberty in this country will rejoice to hear that there is a prospect of relief being obtained by the Dissenters of England from the unjust and disgraceful disabilities under which they have so long groaned. It may not, perhaps, be generally known, that the design and effect of these Acts is to exclude from every office, civil or military, and from every place of trust under the Crown all those who dissent from the Established Church, or who neglect to qualify themselves for office by receiving the Lord's Supper according to the rites of the Church of England. These Acts provide that a man shall not even carry a stand of colours, nor hold the humble office of an exciseman, unless he first *qualify* himself by receiving the communion from the hands of an Episcopal clergyman. This is what is called *The Sacramental Test*. And what a profanation is it of that holy and solemn rite to degrade it into a *test* for civil office ! In the debates on this subject it was mentioned that it was not uncommon for persons to be carousing at a tavern during the first part of the church service, and then present themselves at the altar to receive the communion, as a *test* and *qualification* for the offices to which they had recently been appointed. But this gross abuse of a sacred rite, though a serious evil, was not the whole of the grievance of which the Dissenters complained. Many of them had *conscientious* objections to the *mode* of administering the rite, used by the Established Church. Others, among whom are the Unitarians, could not join in a service which contained expressions and implied doctrines which they sincerely believed to be unscriptural and anti-christian. These various classes of Dissenters *could* not and *would* not take the prescribed test. Of course, they were excluded, by the provisions of the above-mentioned Acts, from all offices of trust, honour and profit in the kingdom. They were not to be trusted, they were not to be employed in civil affairs, because they differed from the Bishops in religious matters. To be sure, these disgraceful disabilities were not always rigorously enforced. An annual Bill of Indemnity graciously *conceded* to the disfranchised citizen, for a season, his natural rights, and in this way Dissenters, and even Unitarians, have been *permitted* to take their seats in the House of Commons, to which the voice of the people had called them. But the high-minded Dissenter was ashamed to hold by *courtesy* and *sufferance*, what he knew and felt that he might *claim* as a *right*. He hated the term *concession*. *Toleration* was to him the badge and acknowledgment of slavery. He demanded to be restored to his equal rights in perpetuity—he scorned to receive them annually as a grant and a favour. Thirty years ago his petition was rejected by an overwhelming majority. Since that time just views of religious liberty have gradually been gaining ground in England. The number of the Dissenters, too, has more than doubled. For a few years past they have been mustering and organizing their forces—and supported by the liberal and tolerant party in the Church, they have succeeded in obtaining the decided expression of the popular branch of the Legislature that these obnoxious and unjust Acts should be repealed.

From the beginning of the present session of Parliament, petitions have been pouring in from all parts of the realm, praying for the repeal of the Corporation and Test Acts. The table of the House of Commons was literally loaded with them. One member observed that "these petitions were so numerous that they were almost likely to put a stop to the public business." They were presented from all classes and sects in the Kingdom—from Unitarians, Presbyterians, Baptists, &c. One petition was signed by the Duke of Norfolk, by six other Roman Catholic Peers, seven Catholic Baronets, and 5000 English Roman Catholics. Another petition from Liverpool was signed by 2000 Roman Catholics. This is the more honorable to the Catholics, as the repeal of the acts will not afford *them* the slightest relief. The petitions were likewise signed by many clergymen of the Established Church.

In consequence of these numerous petitions, Lord John Russell on the 26th of Feb. brought forward the following motion in the House of Commons: "That this House will resolve itself into a Committee of the whole House to consider of so much of the said Acts as requires persons, before they are admitted into any office or place in corporations, or having accepted any office, civil or military, or any place of trust under the Crown, to receive the Sacrament of the Lord's Supper, according to the rites of the Church of England." The motion was supported by the mover, by Mr. J. Smith, Mr. Brougham and others, and opposed chiefly by Mr. Secretary Huskisson and Mr. Secretary Peel. The debates are given at length in the London Courier of Feb. 27. When the House divided, there were 236 in favor, 193 against it. Majority in favor 44.

We have been enabled to furnish our readers with this gratifying intelligence, and with the following observations of the London editors, by availing ourselves of the files of the Courier and Morning Chronicle, just received at the Boston Athenæum.

The following are the remarks of the London Courier, a Ministerial paper:—

Lord John Russell's motion for the repeal of the Test and Corporation Acts was carried last night by a majority of 44—237 being for it, and 193 against it. The result of the division, when ascertained in the House, was hailed with loud cheering.

Much of the success of the Dissenters is owing to their recent extraordinary activity —much to the supineness of the Church Establishment—much to that indifference to religious institutions which dignifies itself with the name of liberality, and hails every inroad upon the guards and defences of our Established Church as an additional proof of the progress of enlarged ideas, and of the rapid march of intellect.

There remains, however, another body to which the important question must be submitted. If the same principle of concession should be evinced in that quarter, why then we shall say, that the constitution, as established in church and state, has received a blow which will so impair its vigor as to disable it from opposing any effectual resistance to such future attacks as may and *will* be made. The repeal of the Test and Corporation Acts is viewed by its advocates as the removal of one obstacle in the way of Catholic emancipation. Let the real friends to church and state look to this—and be quite sure that if they do not soon rouse from their supineness, *another question* will be as triumphant as the one which was the subject of last night's discussion.

The Morning Chronicle, an Opposition print, observes:—

The mortification felt by the ministers at their defeat on Lord John Russell's motion is the greater, that they spared no pains in mustering all their adherents, and by means of Treasury Circulars and the "Whip," had called to their aid all their household troops, so that the benches on the right side were unusually occupied. Ministerial members posted up to town from one and two hundred miles' distance, in answer to the call. "Your attendance is earnestly and particularly requested;" and one young man, the son of a Duke, is said to have reached the House at half-past twelve in a chaise and four, in sufficient time to add his name to the intolerant minority. If the Ministers had left the question to be considered as a *neutral* one, as they pretend to do with the Catholic claims, there can be no doubt that the majority would have been still greater. The triumph, however, is the more complete, that the victory has been gained in spite of all the efforts of the Ministry; and the friends of civil and religious liberty will be the more encouraged by this signal proof of the force of public opinion, and of the accelerating progress which liberality is daily making over bigotry and ignorance, to persevere in their generous exertions until all the fetters of freedom of conscience are finally and irrevocably removed.

The English are justly proud of the great men who have shed a lustre on the country, and fond of silencing foreigners by the names of BACON, NEWTON and LOCKE.—And yet in the nation that so justly boasts of its great men, Newton and Locke, were they now alive, could hold no office, because they were Unitarians, except under favor of an annual Indemnity Bill; and would be told by such favorites of government as Dr. Phillpotts or Southey, that the toleration of men professing such heterodox opinions, was a piece of the greatest condescension. Bigots have indeed, always had the ascendancy in England. Halley, the second name in his day after Newton, was long excluded from a Professorship, on account of his principles, by Stillingfleet, Bishop of Worcester. Samuel Clark, the friend of Newton, was persecuted for his Arianism. Bacon, from his frequent returns to the subject of the authority of antiquity, must evidently have also suffered not a little from the bigots of his age.

We observe that bigotry, foreseeing the necessity, after the vote of Tuesday night, of yielding something to the Dissenters, is anxious to narrow the concession as much as possible, by excluding from the benefit of it all who are not Christian Dissenters, meaning by this the exclusion of Unitarians, Jews, &c. A test is to be formed, which should admit into all the privileges of the Constitution the followers of Emanuel Swedenborg and Joanna Southcote, and would exclude Newton and Locke, were they in life. No matter how much more men may believe than they ought, but wo to them if they happen to be unable to believe as much as their neighbors!

In the debate on Wednesday night, the numbers of the Dissenters were, we think, very much understated. This, no doubt, happens from the circumstance of reckoning only the grown people among them. When we speak of a population, we speak of old and young; and in speaking of the Dissenters, as contradistinguished from the church, we should include men, women and children. If we do so, we shall find the Dissenters more numerous in England than those belonging to the Establishment. Let us consider only how large a proportion of the people of England live in towns of 2,000 inhabitants and upwards; and then in all such towns the Dissenters form the majority; in the great towns, a very great majority. It is true, that the Church is entitled to reckon in her list all who belong to no communion whatever; but even with this allowance, we are sure that though much more numerous than any one body of Dissenters, the Churchmen are less numerous than the whole of the Dissenters. The Dissenters must have doubled within the last twenty years.

The London Times of the 28th of February; says "the majority of 44 in the House of Commons, on Tuesday night, in favour of the repeal of the celebrated Test and Corporation Acts, is in truth what may be called a thundering event. It will sound from one end of the Kingdom to the other, and the echo will be heard in foreign parts."

THE GREEKS.

The ladies of Boston engaged in the benevolent project of collecting subscriptions, and making garments for the relief of the wretched Greek women and children, have succeeded in obtaining nearly *three thousand dollars* in cash, besides sundry donations of cloth, &c. Part of this amount has been converted into clothing; and as the ladies in the vicinity of Boston have likewise been deeply engaged in contributing to the same noble cause, it was thought expedient to address Dr. Howe, to get his advice upon the best method of expending the remainder of cash, in the most advantageous manner for the Greeks. His answer to that request we now lay before our readers.

Albany April 8th 1828.

Ladies,—

Your letter of the 29th March was put into my hands, about an hour previous to my leaving N. York; of course, in the hurry of departure I could not answer it; and ever since, I have been so much occupied, going from one town to another, to arouse the people and direct attention towards the suffering Greeks, that I have no opportunity of writing letters.

With respect to your inquiry about the application of the money, which your Committee have on hand, it is my opinion, that it should be expended in provisions, the produce of our country; the very best article is kiln-dried Indian meal, well packed. It is cheaper, better understood by the Greeks; and we found that where they have no house nor conveniences for cooking, they can mix it with water, and bake it in the sun: it is palatable and nourishing. Dried peas and beans, if well put up, and not of the kind which will not soften with six-weeks boiling, (like some sent out last year) are very good. Some fine flour, a very few barrels in proportion to the meal, and a pretty good share of rice will be found excedingly useful.—The rice is particularly acceptable.

I am very glad to see the ladies of Boston so interested in the cause; I only wonder that they, and the inhabitants of the whole United States are not still more so. I wonder, that when it is known, that thousands and tens of thousands of women and children are stretching out their hands to us, and calling on us to help them in their hour of misery, we can coldly sit in the enjoyment of those gifts which Providence has showered upon our land, and not be willing to spare a little from our abundance.

As I know you to be of those who are anxious for the spiritual as well as temporal good of mankind, I take the liberty of inviting your attention to Greece as a fair field for the spread of the Gospel. I should do it to the Society, but I know it might seem presumption in me. You will find, on examination, that the Greeks are very anxious to get books, and read: their priests allow the reading of the scriptures, but they have almost none. Where find a better field? where a more interesting people? If the seed is put into the ground, we need not trouble ourselves about its taking root. Viewed in a temporal light, the spread of the Scriptures among the Greeks will assist their country; it will hasten the march of civilization; it will give them for a moral code, certainly the most admirable one the world has yet known.

In haste, I remain,
respectfully yours,
SAMUEL G. HOWE.

Our paper of last week was put to press, under some disadvantages, on account of the absence of the Editor, and also of the principal workman in the printing office. Several errors escaped, some of which are noticed in the Errata of this week.

An article was inserted relative to Mr. HOUGH's letter, published the preceding week. This article was alluded to in some editorial remarks, which, though perhaps in the main just, we should ourselves have omitted, as we do not wish to become a party in the differences of the Baptist Board with their Missionaries.

An article of some length has appeared in Concord, N. H. paper, in defence of Mr. Hough. It appears that he has before suffered unjustly from representations similar to those animadverted on in his letter. Of their correctness we know nothing. If Mr. H. has suffered unjustly he is indeed, as was stated last week, "entitled to be heard."

Masonry. The quarterly meeting Methodist conference, for the Lewiston, (N. Y.) circuit, has addressed a Circular, or Memorial to the General Conference of the United States, and to the members of the Methodist Episcopal Church generally, on the subject of Masonry.

The circular speaks of the obligations and ceremonies of Masonry as "anti-christian" and "profane,"—as "dangerous to the interests of the kingdom of Christ, and calculated to overthrow those liberties which as Christians and as men we so highly prize," and it calls on the brethren to render their assistance "to put down this unheard of abomination." We quote these expressions as they stand in the circular. It appears to have been written under the influence of excited feelings. And it is natural to expect that this would be the aspect of the document, coming as it does from a part of the country which for nearly two years has been in a state of great agitation in relation to Masonry. We notice it not so much on account of its particular expressions, as of its origin.

HARVARD COLLEGE. The continual efforts of the orthodox to injure the reputation, influence, and usefulness of this venerated Institution, should call forth the efforts of all well-principled men, and especially the friends of good learning and of mental freedom and independence, in its defence. We have noticed with much satisfaction an article on this subject in the Philadelphia National Gazette. We give it to our readers entire.

To the Editor of the National Gazette.

Sir—In some remarks which you made some months ago upon Harvard College, you justly affirmed that no undue influence was exerted in respect of religious opinions upon the minds of the young men resorting to that institution. The correctness of your statement was questioned in very strong language, by a religious publication, in this city: and it was furthermore asserted, in the same publication, that every parent who sent a son to Cambridge, might be assured of the improper influence exerted there by the ruined faith and principles of his child. I have not quoted the exact language of the publication referred to. It is enough to say, that a very severe charge (not, indeed, for the first time,) was brought against that venerable seminary. The pressure of your engagements prevented you. I presume, from taking notice of the remarks made upon the opinion you had expressed. Otherwise you might have replied, that such a charge was particularly *unkind*—to use no harsher term—coming as it did from a denomination of Christians, in whose favor particular provisions are made by the laws of Harvard College. These provisions are scrupulously observed. The sons of Episcopal parents are permitted to attend the Episcopal church in Cambridge. This is not the only answer. It should be known, for it is lamentable that the country should defraud itself of the great advantages enjoyed in the Institution of which we speak, through any groundless prejudices—it should be known, I say, that all the text-books of religion and morals used at Harvard University are works of acknowledged worth and orthodoxy. Not a page, not a line, of the frightful heresy that has sprung up at the eastward, is put into the hands of the students. One would suppose, from the nature of the charge under consideration, that the officers of the college went round among the pupils and held conversations with them and put dangerous works in their way, and in short used all the thousand arts of proselyting. And there may be some who will be surprised to hear the truth stated—that nothing of this sort occurs—that all these things are most carefully avoided. In the regular religious services of the Lord's day, the utmost caution is used, and the great and acknowledged duties of life *form* the principal topics. I do *not believe* that another set of *men could be* found, who would be *more careful* than the government of Harvard College in avoiding all interference with the religious faith and opinions of the youth entrusted to their care. But after all it must be confessed that there is one influence exerted at Cambridge, and a very powerful one; and I know not how it is to be escaped. I refer to the characters and virtues of the gentlemen who compose the corps of instructers. It is difficult to believe that the religious views of such men can be so injurious to real goodness and piety as our fellow Christians represent. Of this influence I am particularly reminded by the announciation just made of the resignation of President Kirkland; a piece of intelligence that will awaken regret in the bosom of every one who has the happiness to recollect that four years of his life were spent under the academic guardianship of this gentleman. They who have been the objects of his kindness,—the witnesses of his uniform urbanity,—will I am sure respond to the expressions of respect which I use. Never was there one who has stood in the relation in which he has been placed, who has *inspired more confidence* than he. It will be no easy thing to fill his place. We would offer him the humble tribute of our most respectful and affectionate recollections. Now that he is relieved of a great care, may his mind be enabled to resist the encrouchments of that physical weakness with which Providence has seen fit to visit him; and may it long be as it has been, by its brilliancy and wisdom the delight of those who are honored with its communion.

Respectfully yours,
AN ALUMNUS OF HARVARD.

ORIGINAL COMMUNICATIONS.

Review of the remarks of "John" on the Divinity of Christ, in the Boston Recorder of March 14th, 1828.

"S," having quoted from the Word of God, certain titles and declarations, expressive of supreme divinity; affirmed, that "*not one of these titles or declarations or any equal to them, is ever applied to Christ.*" "John" has attempted to prove that these "titles and declarations, or those which are equal to them, are often applied to Christ." Let us candidly examine his arguments.

I. "*Thou art God alone.*" Ps. lxxxvi. 10. "John" remarks, "The Word here rendered God, is Alohim; and is, *perhaps*, as often applied to Messiah or Christ, as any other phrase in the Prophets, the law of Moses, or the Psalms." He does not refer us to the passages. There are a few passages in which the term is applied not only to Christ, but to men. See Exod. vii. 1. Ps. lxxxii. 1, 6.; cxxxviii. 1. Are these therefore "*God alone?*" But he thinks as the being spoken of in Ps. lxxxvi. 10, is the "*worker of miracles*," "Christ is the being intended by the inspired writer; as he was preeminently the worker of miracles." We cannot quote the numerous passages, in which Jesus declares his entire dependence on the Father; but let us "hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, *which* GOD *did by him*, in the midst of you," &c. Acts ii. 22. If this is considered as insufficient to prove, whether the Father or the Son "was *preeminently* the worker of miracles," let "the faithful Witness" himself convince us; "the *Father*, (not a second person in the Deity) that dwelleth in me, HE doeth the works. John xiv. 10.

It is also remarked that "the personage who is God alone is said to have made the heaven and earth." But Jesus Christ is said to have done this," &c. Had "John" quoted *all* that the Scripture saith on this subject, his readers might have judged better "how the case stands." The validity of his argument rests on the supposition, that Jesus Christ created all things by *his own independent power*. Now the divine testimony repeatedly declares the contrary;

and that "God created all things BY Jesus Christ." Eph iii. 9. *By* whom also he made the worlds." Heb. i. 2. The Father *alone*, is the independent Creator of all *things*. But by what process, of reasoning can it be proved, that it was impossible for Jehovah to employ his "first begotten," (who is declared to be the one Lord—BY whom are all things) in the work of creation? But if the Son, who certainly, in some sense, created all things, is *God alone*' let "John" inform us, who is that God who created all *things by* him? Here that mighty sword, with which the Trinitarian severs so many Gordian knots, entirely fails. It cannot be said that his human nature is here referred to, in distinction from his divine, for that had no existence in the beginning of the creation.

But of the numerous queries, which we could propose, to expose the inconsistency of the theory on which we are animadverting, both with itself and with the word of truth, two more must suffice under this head 1. If Jesus Christ is "*God alone*," does it not unavoidably follow, either that Jesus Christ is himself three persons, or that there is no Trinity of persons in the Deity? 2. If Jesus Christ is *God alone*, what becomes of the Deity, the honor, and the glory, of "*the God and Father* of our Lord Jesus Christ?"

2. "*Whose Name alone is Jehovah.*" Ps. lxxxiii. 18. As Jehovah is "*over all*," it is inferred that Jesus Christ is that being whose name alone is Jehovah. Waving the awful implication of this inference, that the Father is *not* Jehovah; let us give a specimen of this mode of interpreting scripture. Pharaoh was King alone *over all* Egypt. But it is written of Joseph, that he was "*over all* the land of Egypt." Gen. xli. 43. Therefore, Joseph was King alone in Egypt. Joseph was Pharaoh. Do you say, this inference is false because it is written that Pharaoh *made him* ruler over all? So is it written, and let all Trinitarians "know assuredly, that *God hath made* that same Jesus,—both Lord and Christ." *Acts* ii. 36. "God also hath highly exalted him," &c. Phill. ii. 9. And when the Father addressed him with the high appellation of God or Ruler on the mediatorial throne, he claimed the high prerogative of being his God, and of anointing him with the oil of gladness above his fellows. Heb. i. 8, 9.

By the same kind of argumentation, "John" thinks Jesus Christ is proved to be the Most High God, by i. Cor. ix. 9, Danel vii. 18 compared with i. Thes. iii, 13. and by Luke i. 76. It is not written, "neither let us tempt Christ as some of them also tempted," *Christ;* but if it was, would this prove any thing more, than that they tempted both the Father and the Son, who are one in respect to holiness of mind? And, because the saints are said to be the saints of the Most High, and the saints of Christ, is it "conclusive testimony," that Jesus Christ is the Most High God? Just as conclusive is the testimony, that as the Gospel, is the Gospel of the grace of God, and Paul declared it was his Gospel, Rom. ii.16, Paul therefore is the Most High God. Luke i. 76, cannot prove that Jesus is "the Highest," unless we suppose that John was not the Prophet of God the Father.

3. "*The Lord he is God, there is none else*," &c. Deut. iv. 35, 39; Isaiah xliv 6, 8; Deut. xxxii. 39. It is remarked, "Jehovah is affirmed to be the Alohim, in heaven and upon earth. So Jesus was in heaven when upon earth. John iii. 13." The true rendering of the passage, according to Campbell is, "whose abode is heaven." Of this passage and John i 18. he remarks, "both are intended to denote, rather what is habitual and characteristic of person, than what attains at a particular instant." By ὁ ων εις τον κολπον, is meant, whose abode, whose residence, whose home is there." But if the common rendering is most correct, may we not understand it, as expressing the intimate spiritual communion which Jesus had, even when on earth, with his Father and all holy beings in heaven? Thus the saints on earth are represented as having already "come" to the "innumerable company of angels, and to God the judge of all, and to the spirits of just men made perfect." Heb. xii. 23. Mr. Campbell's translation agrees with the word of Christ, John xvi. 28. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

The Lord of Hosts is called "the first and the last." Jesus Christ is also. "John," instead of ascertaining from the Scriptures, *in what sense*, these terms are applied to each, assumes the very point at issue, that the terms are applied to both *in the same sense;* and supposes that all other titles which are applied to the Father, are consequently, to be applied to the Son. Is this "just and logical deduction?" By parity of reasoning, all the titles of Jehovah, must be applied to David, who is called King, Lord, &c. for these also are titles of the Deity.

It is affirmed to be "the doctrine of the Bible, that Jesus Christ is the *only* Redeemer of men." He is indeed the blessed Redeemer and Saviour of sinners. Doth it therefore follow, that the Father is not, in the highest sense our Redeemer, and that Infinite Being, besides whom, there is, (in the highest import of the term) no Saviour? What saith the Scripture? "But after that the kindness and love of *God our Saviour* toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly *through Jesus Christ our Saviour.*" Titus iii. 4—6. This passage proves the fallacy of that mode of interpreting Scripture, Trinitarians have adopted, of a applying *all* that is said of "God our Saviour," to Jesus Christ because he is also called "our Saviour." According to this argumentation, we must deify those "Saviours," which God gave to Israel. Neh ix. 27. It is evident from the connexion, that John viii. 58 implies only, that Jesus Christ existed before Abraham. He is indeed the first begotton;" "the first born of every creature" G.

(To be concluded.)

For the Christian Register.

The Executive Committee of the *American Unitarian Association* have voted to publish a second series of tracts of a more popular character and cheaper execution than the first series. They will appear in 18mo form, and be paged for binding in volumes, and will be furnished to members of the Association. Tracts will be reprinted that have already been extensively read, and therefore have not been included in the first series, but for which there is a demand from places where Unitarianism is a less familiar subject than in this vicinity. The former (12mo) series will be continued. E. S. G

SUMMARY.

The use of the Centre Hall over the city Market has been granted to Mr. Washington Allston, to finish a painting on which he is engaged.

Massachusetts Election. There is no doubt of the Election of his Excellency Gov. Lincoln, and His Honor Lieut. Gov. Winthrop. The Administration Lists of Senators are generally, if not wholly elected.

Rail-road. A bill has passed both branches of the New-York Legislature, to facilitate the construction of a Railroad from the Hudson river to the Massachusetts line, to connect with a railroad from Boston.

Erie Canal The canal boats on the Erie Canal are in active operation, and the proprietors of the boats are determined to spare no pains to accommodate the travelling public. There were sixty arrivals of boats at Albany on Monday the 14th.

A severe snowstorm was experienced in New-York on Sunday and Monday last. It is feared the early fruit trees have suffered great injury.

Blackstone Canal. This canal is in such a state of forwardness that the farmers and merchants of Worcester county expect to be able to use it for their fall trade.

Rhode-Island Election. The annual election of Rhode-Island took place on Wednesday last, and has terminated in the re-election of Gov. Fenner, and His Hon. Charles Collins, as Lieut Governor. The Administration Ticket for Representatives has succeeded throughout the State.

Payment of the Public Debt. It is stated in the Washington papers that it is determined at the Treasury to pay off *five millions* of the principal of the public debt, on the *first of July next.*

The Pestalozian system of instruction has been introduced into the English and Classical School of Mr. B. Bates, N. York. Mr. B. desires parents and guardians to visit and examine his school.

Academies in New-York. From the late report of the Regents of the New-York University, it appears that forty-five incorporated Academies, subject to their visitation, have 3050 students, of whom 1240 pursued classical studies, or the highest branches of English education, or both, for six months of the last year.—The sum of $10,000 from the literary fund, was distributed to these Academies, in proportion to the number of students in each, of the class above described.

The Steam boat Merrimac, Capt. Haseltine, from Haverhill, with 50 passengers, arrived at Newburyport on Tuesday, it being her first trip, and returned the same day.

Maine Steam Boats. The Bath Inquirer states that Capt. Porter has got his steam boats in prime order for the season, and commenced his regular trips from that place to Hallowell and Augusta. The line, it is said, is to be continued from Bath to Portland and Boston, the boats running regularly three times a week.

Union Canal in Pennsylvania. This Canal is in full and successful operation; from March 17th to April 5th, there having passed 32 boats west and 25 east, at the summit, at Lebanon. The shipments of Schuykill coal, from March 20th to April 4th, amounted to 79 boats, carrying 2,120 tons.

Indians in Ohio. There are the remnants of five Indian tribes in Ohio—the Wayandots, Shawnees, Senecas, Delawares and Ottawas; none of which, from the best accounts which can be obtained, have resided in the section of the country now called Ohio, more than 200 years. The Ohio State Journal gives the following as the population of each tribe. Wyandots, 842; Shawnees, 800; Senecas, 551; Delawares, 80; Ottawas, 377. Total 2650; who together claim 391, 846 acres of land, being nearly 150 acres to each person.

Shipwrecks. A late number of the Baltimore Patriot says,—

"We learn by Capt. Conyngham, arrived here on the 10th inst. from St. Ubes, that on the 18th of February a gale of wind commenced from the S. E. to the S. W. a number of vessels were driven ashore, and lost. and also many lives.—His B. M. ship of war, Terror, loaded with *stores for Admiral Codrington, was entirely lost, and upwards of one hundred of her men*, at Villanova. The same night, the English brig Lark, of Liverpool, was driven ashore in the same gale.

Colombia. A letter from Carracas dated March 22, has been published in the Baltimore Patriot. The character and conduct of Bolivar is the subject of very favorable remark. He has violent enemies, and is believed to have been slandered. General Santander seems to be organizing a party against him; but he is frowned on by the most distinguished officers of the Republic.

Earthquake. On the 4th Feb. between 9 and 10 o'clock at night a severe shock of an earthquake was felt in the city of Tobasco. The roofs of the church and jail fell in, a house was partly demolished, and about 30 feet of earth on the bank of the river disappeared. A small town, containing about 800 inhabitants, about 30 miles from Tobasco. at the foot of a mountain, was nearly destroyed At the city of Teppa, several buildings were destroyed, and a number of lives lost.

Wau nig-sootsh kaw. Died, in prison, at Prairie du Chien, on the night of the 16th February last, *Wau nig-sootsh kaw*, or Red Bird, a Winnebago Chief of note. His free wilderness spirit could not bear the confinement of a narrow prison house, nor could his body be supported by the provisions usually dealt out on such occasions, they being so unlike those which he had gathered in his native forests. He was buried the next evening, in the presence of his fellow prisoners.

This was the Chief who killed and scalped *Gagnier*, and who was aided in the bloody adventure by the miserable looking *Wekaw*, or the *Sun*, who scalped, at the same time, an infant, and mangled it in savage style. He is the same, who, together with his companion in guilt, voluntarily surrendered himself, last summer, at the Portage of Fox and Ouisconsin rivers, and who was afterwards delivered over by Major Whistler, to whom he gave himself up, to General Atkinson, who conveyed him and others to Prairie du Chien, to await the penalties of the law. From these, however, Red Bird has escaped.

This was an extraordinary man. In form and appearance he had few equals, white or red; and in the graces of action, of face, and of spirit, he was not surpassed. His character, too, had, during his whole life, and up to the period of his bloody adventure, been marked by all that was kind, and friendly, and faithful. His hospitality to the Whites, and to Indians, was notorious—and his means were ample. He was rich in traps and spears, in wampum, and all that constitutes the wealth of the hunter. He was highly distinguished and beloved in all the regions of the Northwest. But all his distinction was swallowed up and lost in one fell resolve—one act of guilt. But he rose, if not to innocence and life, yet high in general admiration and sympathy, in the *voluntary surrender* which he made of himself, and in the *manner* of the act. No individual act was ever more imposing than was that act of self-devotion. His white dress, of beautiful deer skin, fitting his elegantly proportioned frame, as if to show the perfection and beauty of his finish; his war-pipe, made fast to his breast, as if to indicate the attachment of his heart to the Indian's glory; his white flag—the emblem of peace—in one hand; and his calumet, or pipe of peace, in the other; and the long line of the one hundred and fourteen unarmed warriors, attending the self-devoted victim; and, to crown all, his *death-song!* All this was highly impressive; but it was overmatched by the calm, though commanding spirit, that gave grace and firmness to his steps, and spirit and life to his eye, and majesty to every movement of the man, and grandeur to the ceremony. As he entered the portal of death, stepping firmly up, he said, by a manner forcible as language, "I give away myself—*my life!*" *N. Y. paper.*

FOREIGN SUMMARY. London papers to March 1st, have been received at New-York. There have been no important occurrences or changes in England, since the previous dates. The king remained ill, though he took an airing on the 29th February. The Duke of Cambridge was dangerously ill.

There was a continued expectation of active hostilities with Turkey. We give the following extracts, from the London Courier of Feb. 25th.

The question seems no longer doubtful, and the public has been prepared for some days for the result. On Wednesday, we announced the change in the policy of the Porte. On Friday, we stated that the question of peace or war rested with her. On Saturday we expressed an opinion, derived from the previous accounts, that the hopes of peace were feeble indeed. To day we publish at full length. from the Moniteur, the Manifesto of the Ottoman Porte.

There is nothing doubtful or measured in this document—it leaves nothing to negotiation—it speaks a language which cannot be misunderstood—it breathes defiance, and declares war against the Allied Powers.

A London paper says, "No doubt is any longer entertained that Wallachia will be again the theatre of war and her capital the field of battle. In this cruel situation they expect a double invasion, from the North and from the South; and as the Turks have only fifteen leagues to march, and the Russians at least sixty, the Turks will profit by their proximity to give themselves up to the greatest excesses.

The Sultan was still pursuing his measures for a defensive war, and a palace was building for him on the Asiatic coast, with ditches and fortifications, to which he might retreat in case Constantinople should be besieged.

The march of troops to Adrianople continued, as well as the sending of the Sultan's equipage; who, it was reported, would shortly go to that city.

The persecution of the Greeks and the Armenians was not relaxed. M. de Ottenfels had interfered without success. All the Catholic Armenian Churches in Pera and Galatea had been closed.

Accounts from Smyrna state that the situation of the European inhabitants was very critical. The measures of the Porte would seem to indicate that proscription and confiscation threatened the subjects of all the three nations who possessed any thing and had not been able to secure themselves in time.

The Sultan is encouraged to resort to severe measures by the Pacha of Egypt, who has promised to aid his efforts with the whole of the Egyptian forces. Tahir Pacha, who was supposed to have been disgraced, and even beheaded, is again restored to his command, and is gone to Mitylene to direct the operations of the Turkish squadron against Scio.

A London paper of March 1st, has the following:—

It is reported that the troops going to India have been countermanded, and ordered to proceed to the Ionian Islands, with several other regiments, *in case the Port is determined to proceed to hostilities.* Another report says, that dispatches have been received from St. Petersburg, this morning, of an unfavorable nature.

Dreadful Catastrophe. At the launching of a vessel at Manchester, England, on the 29th of February, the vessel soon after she entered the water went over on her beam ends, and about three hundred persons who had unwisely crowded on her deck, were precipitated into the water, about ten feet deep. Forty-seven dead bodies had been found on the evening of the following day, and it was supposed more would still be found.

Dreadful Accident. The roof of the Royal Brunswick Theatre, which was of iron, fell in on the 26th February, during the rehearsal of Guy Mannering. Upwards of 100 persons were buried beneath the ruins, and it is supposed between 60 and 70 lives have been lost—about 40 bodies were still under the rubbish, and some of them alive.—On the 1st of March a great number of bodies were dug out, one of whom is living.

Extract of a letter received at the Salem Com. News Room, from Batavia, dated Oct. 24.

"The war in the interior is not yet brought to a close. Not long since we were led to flatter ourselves with the prospect of peace, an armistice having been concluded on, and a negociation to that effect began—but the pretensions of the Native Chiefs were so extravagant the treaty was broken off and hostilities recommenced. The European force has not been so strong as now, since the commencement of the war, and if the enemy would but fight, the question would probably soon be settled; but they continue to pursue their old system of showing themselves in difficulty; approached within fighting distance they dispose themselves into the forests and the European soldier has his labor of his pains. It is therefore not surprising that he is often dispirited, for it is a thankless warfare."

The London Times of 1st March, is almost wholly filled with a debate on a motion of Mr. Brougham, requesting an enquiry into the abuses which in the course of time have been introduced into the administration of the laws of the realm, and to cause them to be removed.

The King has appointed the Marquis of Anglesea, Lieutenant General and General-Governor of Ireland; and Major General Sir Colin Campbell, to be Governor of the Island of Tobago.

A letter from Trieste says, that Sir F. Adam had sailed for Zante to negociate with Ibrahim Pacha, respecting the evacuation of the Morea.

The fleet of Ibrahim Pacha, it is said, arrived at Alexandria with 20,000 men on board, including six thousand Greek slaves, and 4000 invalids. 12 primates have been arrested at Constantinople; & the Porte is much irritated by news from Scio, the castle of which could not hold out but eight days.

The Treasurer of the Evangelical Missionary Society, in Massachusetts, acknowledges the receipt of fifty dollars in the last month, from a friend; also the sum of eighty dollars at different times in the last year, from the West Parish Association, and West Parish Sewing society in this city.

Errata.—Under the editorial head, last week, in the article on the Female Aux. Bible Society, last line but one, for "*have*" read *gave.*

In the next article, on "Slavery," first line for "*fulness*" read *feelings.*

MARRIAGES.

In this city, Mr. Franklin Kendall, of Westminster, Mass. to Miss Sarah Ann Damon.—Mr. Samuel S. Perkins, to Miss Isabella A. Drayton.—By Rev. Mr. Sharp, Mr. Amos Morrill to Miss Mary Ann Coolidge.—By Rev. Mr. Pierpont, Mr. Charles Rogers, jr. of Portland, to Miss Caroline Gore, daughter of Mr. Jeremiah Gore.—By Rev. Mr. Gannett, Mr. William Woods, of Somersworth, to Miss Margaret K. Clapp, of this city.

In Taunton, Rev. Prince Hawes, of Boston, to Miss Charlotte J. L. Godfrey, daughter of John G. Esq.

In Providence, Theodore P. Bogart, of N. York, to Francis N. daughter of Alexander Jones, Esq. of Providence.

In Kennebunk, Mr. Joseph Fletcher, of Kennebunk-port, to Miss Sally Wormwood, of K.

DEATHS.

In Cambridgeport, Mrs. Harriet M. consort of Geo. Parker, aged 22.

In Salem, Mr. George Oakes, aged 35.

In Taunton, Dea. James Presbrey, aged 38.

In N. York, Alfred Mason, M. D. aged 23, son of the Hon. Jeremiah Mason, of Portsmouth, N. H.

In Baltimore, Mr. Edward C. Pinckney, Editor of the Marylander, and son of the late Wm. P. Esq.—He was 9 years in the Navy.

In Louisville, Ky. Joseph Haven, Jr. aged 28, son of the late Samuel Haven, of Portsmouth.

At Havana, Mr. Edward Goodwin, aged 25, first officer of the ship Harvest, of Plymouth.

JUST PUBLISHED,

BY BOWLES & DEARBORN, 72 Washington-street, THE UNITARIAN ADVOCATE. No. IV. for April, Vol. I.—Edited by Edmund Q. Sewall.

CONTENTS.

Miscellany. Error in every System is Truth distorted; The Parental Character of God; Hymn; Spirit of the Pilgrims; Stephen the Matyr's Dying Words; Sonnet; Letters of an English Traveller.

Sunday Schools. Influence of Sunday Schools on Society; Religious Teaching is Charity; Hints to Sunday School Teachers.

Intelligence. Annual Fasting and Prayer for Colleges; Charity Students, The Presbytery of Hanover; Religious Denominations in the United States; Missions; Hungarian Popular Songs.

April 1st. 3t.

NO. V. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fifth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek *Text.* Containing the Gospels according to St. Mark and Luke.

April 18. 3t.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD, 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 1st of April, a genteel, well finished and convenient House, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. March 15.

SCHOOL-ROOMS WANTED.

WANTED, a Suite of Rooms for a Female School, in the neighborhood of Summer-street, or Park-street Meeting-house. They must be in a genteel and retired situation, and easily approached by a carriage. Inquire at this Office. March 22.

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours March 1.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by

April 19. JOHN MARSH.

FRESH STATIONARY.

A PRIME assortment of Writing Papers—Account Books and Fresh Stationary, including every variety, suited to the spring trade, for sale low at the sign of the Large Leger, Nos. 96 & 98 State-st. by JOHN MARSH. April 19.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

CAMBRIDGE SELECTION

OF HYMNS AND PSALMS.

NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years: and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15.

THE ADAMS FEMALE ACADEMY.

THIS Institution, situated in Derry, N. H., will hereafter be open for the reception of young Ladies during the whole year, under the instruction of Mr. CHARLES C. P. GALE, who will be aided by Miss LUCRETIA MORSE.

The Trustees have long been desirous of continuing this School longer than through the summer months, and they are happy to state that arrangements have been made to effect this important object.

The year will be divided into three terms, of thirteen weeks each; the first to commence on the last Wednesday in April. At the close of the first and second terms, will be vacations of two weeks each.

hree years will be necessary to complete the regular course of studies, but pupils may be admitted for a shorter period, or to advanced standing, on passing a satisfactory examination.

he regular course will comprise the following studies:—Reading, Writing, English Composition, Epistolary Writing, Ancient and Modern Geography, General History, Rhetoric, Grammar, Mental and Written Arithmetic, Algebra, Elements of Geometry, Chemistry, Natural Philosophy, History of the United States of America, Histories of Greece and Rome, Evidences of Christianity, the Bible with Maps, Natural Theology, Intellectual Philosophy, Astronomy and Logic.

During the course, familiar lectures will be given in Chemistry, Natural Philosophy, and Astronomy.

Great attention will be paid to the health and comfort of the Scholars, and particular regard will be had to their moral and religious improvement.

There will be two public examinations each year. The first will be on the last Tuesday in July, and the second on the second Tuesday in Nov. Testimonials will be given to those who complete the course prescribed.

The French and Latin Languages will be taught in the Seminary.

Books and Stationary can be procured near the Academy, at Boston prices.

Tuition: Six dollars a term, to be paid at entrance.

Board may be had in respectable families, from $1 50 to $1 75 per week. JAMES THOM,

For the Executive Committee.

March 22. 3t

FRESH QUILLS, &c.

100 THOUSAND Quills, comprising the various qualities, just received from the manufacturers.

40 Gross Ink Bottles.
100 do. Ink Stands.
50 doz. Tooth Brushes.
50 " Shaving do.

Also a fine lot of *Ivory Pocket and Fine Combs*; Ivory Folders; Rogers Fine Cutlery; Real old Windsor Soap, &c. &c. at wholesale or retail, at very low prices, at 96 & 98 State-st. Sign of the Large Leger, by JOHN MARSH. Feb. 23. tf.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

POETRY.

From the London Literary Gazette.

The Wounded Eagle.

"Si j' avais place ma tete dans le ciel a l' abri des affections orageuses, je ne serais pas brisee vant le temps." Corinne.

Eagle! this is not thy sphere!
Warrior-bird, what seekest thou here?
Wherefore by the fountain's brink
Doth thy royal pinion sink?
Wherefore on the violet's bed
Lay'st thou thus thy drooping head?
Thou, that hold'st the blast in scorn,
Thou, that wear'st the wings of morn!

Eagle! wilt thou not arise?
Look upon thine own bright skies!
Lift thy glance!—the fiery sun
There his pride of place hath won,
And the mountain lark is there,
And sweet sounds have fill'd the air,
Hast thou left that realm on high?
—Oh, it can be but to die!

Eagle, Eagle! thou hast bow'd
From thine empire o'er the cloud!
Thou that hadst ethereal birth,
Thou hast stoop'd too near the earth,
And the Hunter's shaft hath found thee,
And the toils of Death have bound thee,
—Wherefore didst thou leave thy place,
Creature of a kingly race?

Wert thou weary of thy throne?
Was the sky's dominion lone?
Chill and lone it well might be,
Yet that mighty wing was free?
Now the chain is o'er it cast,
From thy heart the blood flows fast,
—Wo for gifted souls and high!
Is not such *their* destiny?

Felicia Hemans.

LADIES' FRIEND.

From Flint's Western Review, for February.

Influence of Females.

The vain, ambitious and noisy, who make speeches, and raise the dust, and figure in the papers, may fancy that knowledge will die with them; and the wheels of nature intermit their revolutions, when they retire from them. They may take to themselves the unction and importance of the fly, that fancied it turned the wheel, upon which it only whirled round. But the fair, that keep cool, and in the shade, with unruffled brows, kind hearts and disciplined minds at home, that are neither elevated much, nor depressed; that smile, and appear to *care for none of these things*, these, after all, are the real efficients, that settle the great points of human existence. Man cannot stir a step in life, to purpose, without them. From the cellar to the garret, from the nursery to the market place, from the cabin to the president's chair, from the cradle to the coffin, these smilers, that, when they are wise, appear to care so little about the moot and agitating points of the lords of the creation, in reality decide, and settle them.

Our first and absorbing impressions are from our mothers. They lay the unchangeable foundations of that character, that goes with the man through life. The efficiency of maternal instruction transcends all the rest. All the stamina, of temper and thought are from them. There are a number of distinct epochs of the exertion of this influence. They rule us at the period of blond tresses, and the first developement of the rose. They fetter us alike before and after marriage: that is if they are wise, and do not clank the chains ostentatiously, but conceal the iron. They rule us in maturity. They rule us in age. No other hand knows the tender, adroit and proper mode of binding our brow in pain and sickness. They stand by us in the last agonies with untiring and undismayed faithfulness. They prepare our remains for the last sleep. They shed all the tears of memory, except those of the mocking eulogy, and the venal and moaning verses, that water our turf. Some of them remember more than a year, that their lovers, brothers, husbands, fathers existed. Who can say *that* of men?

They are purer, less selfish, less destitute of true moral courage, more susceptible of kind and generous impressions, and far more so of religious feeling, than men. So Park found them. So all qualified observers have found them. So the annals of the church have found them. So all the great charities have found them. So in our humble walks have we found them. Surely then every thing that concerns the education of this better half of the species, must be of intrinsic importance. We have seen too many winters, and are too entirely beyond the breath of suspicion, to leave any question, whether we say those things in compliment rather than conviction. If this world is ever to become a happier and better world, woman, well educated, disciplined and principled, sensible of her influence, and wise and benevolent to exert it aright, must be the original mover in the great work.

Influence of the Gospel on the condition and character of women.

Woman was considered little more, than household furniture, in any country, until the times of the gospel.

That divine system, in throwing its true radiance over earth, time, and eternity, and man in all his relations and destinies, brought her forth to the sun and the air, in her native dignity and attractions. It broke her chains; informed her what she was; and for what purposes her attractions and influences were given her. She became henceforward the earthly arbiter of the moral world. She saw, that she owed her new and high state to the *legitimate* influence of the gospel; and she has proved grateful. Wherever it has been preached, the first tears of excitement have been shed, the first charities started by her; and in all ages of the church a much greater number of female names have been written on its enduring records, than of men.

Grecian Female Character. The following article on the standard of female character among the modern Greeks, is from the New-York Daily Advertiser.

When we consider the degraded condition of Turkish females, and reflect that the Greeks have so many ages been under the most severe thraldom, we find at once double reason to wonder and to rejoice at the interesting accounts we have, from authentic sources, of the elevation of the character of Grecian women. Facts on which we can rely, prove that even amid the sufferings to which they have been reduced by the war, and in spite of the scenes of distress and horror which have been familiar to their ears and eyes, they have preserved that modesty of deportment, and delicacy of feeling, which form such an essential part of the character of their sex. We learn, through the reports of our countrymen recently from their shores, that the crowds of destitute and starving women, who had the heroism to brave death, in all its terrors, rather than fall into the power of the barbarians, wherever they have been thrown on the rocks and islands of the Archipelago, adhere to the strictest rules of female propriety and delicacy, and that their modest demeanor, as well as their warm expressions of gratitude for food and clothing, irresistibly called forth the sympathy of those who went out in our name to administer relief. From particulars we have learnt of their condition, we are sure that it is extremely difficult for persons in the United States to form an idea of their sufferings.

MISCELLANY.

Character of Columbus.

"A peculiar trait in his rich and varied character, remains to be noticed; that ardent and enthusiastic imagination; which threw a magnificence over his whole style of thinking. Herrera intimates, that he had a talent for poetry, and some slight traces of it are on record, in the book of prophecies, which he presented to the Catholic sovereigns. But his poetical temperament is discernable throughout all his writings, and in all his actions. It spread a golden and glorious world around him, and tinged every thing with its own gorgeous colors. It betrayed him into visionary speculations, which subjected him to the sneers and cavillings of men of cooler and safer, but more grovelling minds. Such were the conjectures formed on the coast of Paria, about the form of the earth, and the situation of the terrestrial paradise; about the mines of Ophir, in Hispaniola, and of the Aurea Chersonesus, in Veragua: and such was the heroic scheme of a crusade for the recovery of the holy sephulchre. It mingled with his religion and filled his mind with solemn and visionary meditations on mystic passages of the Scriptures and the shadowy portents of the prophecies. It exalted his office in his eyes, and made him conceive himself an agent sent forth upon a sublime and awful mission, subject to impulses and supernatural visions from the Deity; such as the voice he imagined spoke to him in comfort, amidst the troubles of Hispaniola, and in the silence of the night, on the disastrous coast of Veragua.

"He was decidedly a visionary, but a visionary of an uncommon and successful kind. The manner in which his ardent imagination and mercurial nature were controlled by a powerful judgment and directed by an acute sagacity, is the most extraordinary feature in his character. Thus governed, his imagination, instead of wasting itself in idle soarings, lent wings to his judgment, and bore it away to conclusions at which common minds could never have arrived; nay, which they could not perceive when pointed out.

"To his intellectual vision it was given, to read in the signs of the times and the reveries of past ages, the indications of an unknown world, as soothsayers were said to read predictions in the stars, and to foretel events from the visions of the night. 'His soul,' observes a Spanish writer, 'was superior to the age in which he lived. For him was reserved the great enterprise to plough a sea which had given rise to so many fables and to decipher the mystery of his time.'

"With all the visionary fervor of his imagination, its fondest dreams fell short of the reality. He died in ignorance of the real grandeur of his discovery. Until his last breath, he entertained the idea that he had merely opened a new way to the old resorts of opulent commerce, and had discovered some of the wild regions of the east. He supposed Hispaniola to be the ancient Ophir which had been visited by the ships of Solomon, and that Cuba and Terra Firma, were but remote parts of Asia. What visions of glory would have broke upon his mind, could he have known that he had indeed discovered a new continent, equal to the whole of the old world in magnitude, and separated by two vast oceans from all the earth hitherto known by civilized man; and how would this magnanimous spirit have been consoled, amidst the chills of age, and cares of penury, the neglect of a fickle public, and the injustice of an ungrateful king, could he have anticipated the splendid empires which were to spread over the beautiful world he had discovered, and the nations and tongues and languages which were to fill its lands with his renown, and to revere and bless his name to the latest posterity?"

Irving's Life of Columbus.

Computation of Deaths by Intemperance.

By Rev. Mr. Palfrey.

"The number of persons who yearly perish in these states by the effects of intemperance, according to one calculation, made six years ago, when our population was much smaller, and the vice less common, was stated at 10,000; and though the estimate was probably at that time exorbitant, I greatly fear that it might now be found to fall considerably within the truth. The year before, the bill of mortality of one of the most exemplary moral of our large towns, (I speak of the town of Salem) recorded 20 deaths, out of 131, one ninth part, to have been produced directly by intemperance; and the remark is added, 'many who are included in the consumption list might be added to the deaths by intemperance, because it is ascertained, that habits of intemperance have produced various diseases, which have terminated in apparent consumption.' If the proportion of 20 in 131, the proportion of that orderly town, had been maintained throughout the country, intemperance would have been the direct cause, that year, of the death of nearly *thirty thousand citizens!* In the same year it was stated, on the authority of the bills of mortality, that the annual average of deaths from intoxication, in this state, was 666. If the proportion of drunkards, to the whole population be taken to be throughout the Union, the same as in this state, (whereas in fact it is considerably greater,) it would follow that more than 13,000 citizens of this nation yearly fell victims to drunkenness, as long ago as 1821.—Three years before, from data which seem to have been accurate, as far as they went, it had been computed, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand; according to which estimate, the number of persons whose lives are thus more or less directly sacrificed, would be every year, in this state, (Mass.) *eighteen hundred*, and in the United States, *thirty-six thousand!—Palfrey on Intem. 2d ed.* pp. 13, 14.

Industry. It has been wisely ordered by a beneficent Providence that the necessities of men, properly administered to, should become sources of enjoyment; and though, according to the primal curse, the field of existence must be moistened by the sweat of his brow, yet that his very labor should give health to the body, and contentment to the mind. It is universally observed, by such as have looked upon life with thinking eyes, that those whom necessity requires to be constantly employed, are the most cheerful among mankind; while, on the contrary, the disciples of sloth, they who "cling to their couch and sicken years away," are irrascible in temper and diseased or imbecile in body; unsatisfied with themselves, and unsatisfactory to all around them.

The salutary influence and the necessity of activity, both as regards the mental and corporeal functions, are not denied, even by those who purchase ease at the expense of health, and for a state of unenviable and bloated quietude, barter the spirit and vivacity which industry only can enjoy. Nature, by her secret and mysterious promptings, teaches all who live, that exercise is requisite: the child chases its hoop or ball, in obedience to her *fell* commands, until his cheek glows and his brow glistens from the salubrious pastime; the sportsman awakes the morning with the reverberated thunder of his warfare on the feathered tribe, and others pursue dangerous and toilsome modes of recreation, all unconsciously fulfilling her provident decrees.

Hilarity of heart and hardihood of frame, spirits always jocund, and limbs always vigorous, courage to face danger, and strength to bear fatigue, can only be enjoyed by him who indurates his body by frequent exposure, and renders it pliant by incessant motion; who, by being always employed, gives sadness no time to fasten on his spirits, and earns refreshing slumber by useful toil.

A state of ease is at best but a neutral state of being, alike distant from positive happiness and positive misery. But it is the source of misery; for as the bark that is suffered to lie unattended to on the ocean, its helm unguided, may be wrecked by a sudden storm, which vigilance could easily have avoided; so in the voyage of life, he who pauses supinely on the tide of time, may be overtaken by the tempests that activity had outspeeded, or be dashed against the rocks that by the exertions of industry had been passed in safety.

Industry prolongs life It cannot conquer death, but can defer his hour; and spreads over the interval a thousand enjoyments that make it pleasure to live. As rust and decay rapidly consume the machine that is not kept in use; so disease and sickness accumulate on the frame of indolence, until existence becomes a burden, and the grave a bed of rest. Industry is the friend of virtue; and indolence the handmaid of vice. The active are seldom criminal; but the most of those who yield to guilty enticements, may attribute their lapse from rectitude to habits of idleness, which, leaving the heart vacant, gave full opportunity for the evil passions and desires of our nature to exert their power. [*Merchant's Telegraph.*]

A due reverence for years will soon chasten the impetuous fires of youth. It is a reverence which should be cultivated early and habitually; for no virtue is more beautiful than respect for age: that age which has virtue for its consolation, and wisdom for its crown. When the philanthropist Howard, himself one of the most modest, as he was one of the most worthy of men, visited the Pope Pius V, that dignified but unfortunate prince, on parting, laid his hand upon his *heretical* visitor's head, at the same time good humoredly observing, "I know you Englishmen do not mind these things, but the *blessing of an old man can do you no harm.*"

Education. "In a community of people judiciously and correctly educated, we find order, morality, respectability, virtue, and but *few* crimes. Hence, also, we see crimes, superstition, intemperance, riot, disorder, and vice in all its more hideous forms, exist among a people kept in ignorance, and who know nothing of the blessings of wholesome instruction."

AGRICULTURAL.

Early Cucumbers. To obtain early cucumbers, we must have recourse to artificial heat, and with the less reluctance, as, of all plants, the cucumber, is that with which it best agrees. To this end, therefore, scoop as many large turnips as you propose to have hills; fill these with good garden mould; sow in each three or four seeds and plunge them into a hot-bed. When the runners shew themselves, spare them, or pinch them, or bury them, as you may think best; and on the 10th of May, transfer them to the beds where they are to stand. The advantage of the scooped turnip as a seed-bed over pots or vases will now appear—for, instead of the ordinary difficulty of separating the mass of earth and the plant from the pot which contained them, and without injury to either, we re-inter both pot and plant and even find in the one an additional nutriment for the other. The subsequent treatment does not differ at all from that of plants sown and cultivated in the open air. Other plants, such as summer-squashes, melons, early corn, &c. &c. might, no doubt be forwarded to great advantage in hollowed turnips, by means similar to those above stated. You may form and temper your hot-bed for raising cucumbers and other purposes, as follows:—"Take fresh horse-dung, with plenty of long litter in it: shake the manure well and place it on a piece of ground the size of the bed you want to make; the first layer or two should have more litter than the others; beat the dung well down with your fork, as you proceed with the layers, till your bed is the height you want it. Different vegetables require beds of different heights, (for cucumbers about 4 feet) but the mode of making them is the same. The bed being thus made, place a frame-light over it, and in six or eight days, it will be in a strong fermentation. To temper this bed, when the frame has been on six or eight days, take it off: if the bed has settled unequally, make the surface level by laying on a little old dung. Run a stick or fork-handle into the bed—let the stick stay there five minutes; on pulling it out, if it is more than a temperate heat lay on the frame, tilt up the back lights, that the steam may escape, and close the holes you bored in the dung.—When the bed comes to a temperate heat it is ready for use. In attempting to raise early cucumbers, the gardener will of course choose seeds of the earliest sorts.—Abercrombie recommends "the short prickly for very early fruit; and the long prickly kinds for the chief early and main summer crops."

THIS DAY PUBLISHED,

By Frederick T. Gray, Boston, and G. & C. Carvill, New-York, the *NORTH AMERICAN REVIEW.* No LIX.

Art. I. Von Dohm's Memoirs.—Denkwurdigkeiten meiner Zeit, oder Beitrage zur Geschichte vom letzten Viertel des achtzehnten und vom Anfang des neunzehnten Jahrhunderts, 1778 bis 1806. Von Christian Wilhelm von Dohm.

Memoirs of My Own Times, or Contributions to the History of the Last Quarter of the Eighteenth and the Beginning of the Nineteenth Century, 1778 to 1806.—By Christian William von Dohm

Art. II. Legal Condition of Woman.—1. The Law of Infancy and Coverture. By Peregrine Bingham, of the Middle Temple.

2. Traites du Contrat de Mariage, de la Puissance du Mari, du Contrat de la Communaute, et du Douaire. Par Pothier.

Art. III. Structure of the Indian Languages.—1. Travels in the Central Portions of the Mississippi Valley. By Henry R. Schoolcraft.

2. A Vindication of the Rev. Mr. Heckewelder's History of the Indian Nations. By William Rawle.

Art. IV. Hope Leslie.—Hope Leslie; or Early Times in Massachusetts. By the Author of 'Redwood.'

Art. V. Northeastern Boundary.—1. Considerations of the Claims and Conduct of the United States, respecting their Northeastern Boundary, and of the Value of the British Colonies in North America.

2. Letters on the Boundary Line. By Verax.

Art. VI. Revolution in Paraguay.—Essai Historique sur la Revolution de Paraguay et le Gouvernement Dictatorial du Docteur Francia. Par MM. Rengger et Longchamp.

Art. VII. Florida.—1, A View of West Florida. By John Lee Williams.

2. Letters of the Hon. J. M. White.

3. Answers of David B. M'Comb, Esq.

Art. VIII. Duelling.—Personal Sketches of His Own Times, By Sir Jonah Barrington.

Art. IX. Captain Hall's Voyage to the Eastern Seas.—A Voyage to the Eastern Seas in the year 1816; including an Account of Captain Maxwell's Attack on the Batteries at Canton; and Notes of an Interview with Bonaparte at St. Helena, in August, 1817. By Captain Basil Hall.

Art. X. Travels in the East. Bericht uber die Naturhistorischen Reisen der Herren Ehrenberg und Hemprich, durch Aegypten, Dongola, Syrien, Arabien, und den ostlichen Abfall des Habessinian Hochlandes, in den Jahren 1820—1825. Gelesen in der Koniglichen Akademie der Wissenschaften, von Alexander von Humboldt.

Report of the Researches in various Branches of Natural History, made by Messrs Ehrenberg and Hemprich, on their travels through Egypt, Dongola, Syria, Arabia, and the Eastern Slope of the Abyssinian Highlands in the Years 1820—1825. Read before the Royal Academy of Sciences, by Alexander von Humboldt.

Quarterly List of New Publications.

Index. April 5. 3t.

JUST PUBLISHED,

By Bowles & Dearborn, 72 Washington-street, THE UNITARIAN ADVOCATE. No. IV. for April, Vol. I.—Edited by Edmund Q. Sewall.

CONTENTS.

Miscellany. Error in every System is Truth distorted; The Parental Character of God; Hymn; Spirit of the Pilgrims; Stephen the Matyr's Dying Words; Sonnet; Letters of an English Traveller.

Sunday Schools. Influence of Sunday Schools on Society; Religious Teaching is Charity; Hints to Sunday School Teachers.

Intelligence. Annual Fasting and Prayer for Colleges; Charity Students, The Presbytery of Hanover; Religious Denominations in the United States; Missions; Hungarian Popular Songs.

April 1st. 3t.

SCHOOL BOOKS.

THE attention of School Committees is invited to the following valuable School Books, published by RICHARDSON & LORD.

SMITH'S MENTAL AND PRACTICAL ARITHMETIC—a new work, containing the two popular systems of intellectual and written Arithmetic; and yet, by using economy in printing, the publishers are enabled to sell the work at less than the usual price of one. Highly favorable notices of this Arithmetic may be found in several periodicals of the day. The following is from the Journal of Education:

"A careful examination of this valuable work will show that its author has compiled it as all books for school use ought to be compiled—from the results of actual experiment and observation in the school. It is entirely a practical work, combining the merits of Colburn's system, with copious practice on the slate."

MORSE'S IMPROVED SCHOOL GEOGRAPHY AND ATLAS. This work, first published more than thirty years ago, has always kept the lead of the numerous works in this department; and the important improvements adopted in the late editions, justly entitle it to the highest standing.

THE AMERICAN FIRST CLASS BOOK. By Rev. John Pierpont. A work of the highest character, used in the Boston Public Schools, as well as elsewhere, extensively.

THE NATIONAL READER. By Rev. John Pierpont. A new work designed to fill that place in the schools of the United States, which Murray's English Reader holds in those of Great Britain.

"BOSTON READING LESSONS," for primary Schools, a beautiful little work, prepared for and used in the Boston Primary Schools.

NOYES' SYSTEM OF WRITING, the most popular copy-slips extant, containing two sets of copies, for large and small hands, German text Italian hand, &c.

WALSH'S MERCANTILE ARITHMETIC. A new Edition of this valuable work will be published in a few days.

WHELPLEY'S COMPEND OF HISTORY, with Questions, a work now universally known, and of acknowledged superiority.

BLAIR'S OUTLINES OF HISTORY, CHRONOLOGY, &c. a popular little work for the younger classes.

GOODRICH'S GEOGRAPHY AND ATLAS, a preparatory work to Morse's Geography.

☞ School Committees and Instructors are invited to call or send for copies of the above works for examination, which will be delivered for this purpose without charge. March 29. 3t.

FEMALE SEMINARY *at Groton.*

MISS PRESCOTT informs her Friends and the Public, that the Spring Term of her School will commence on the 5th of May next.

The Branches taught in this Seminary, are Reading, Writing, Orthography, English Grammar, Arithmetic, Ancient and Modern Geography Rhetoric, Composition, Criticism, Ancient and Modern History, Logic, Chronology, Mythology, natural, moral, and intellectual Philosophy, Chemistry, Botany, Astronomy, and Geometry; plain and ornamental needle-work, Drawing and Painting on paper, and wood, also by Theorems, on Velvet, Projection of Maps, &c. In addition to the above branches instruction will be given in the Latin, French, and Italian languages.—Also, Lessons on the piano forte and Organ.

While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

NEW TRACT of the A. U. A.

TRACT No. XVIII. on the Evidence necessary to establish the Doctrine of the Trinity,—this day published and for sale at the Depository.

BOWLES & DEARBORN,
April 12. 72 Washington-street.

VALUABLE BOOKS.

THE following valuable Books are for sale at a very low price at this Office, viz:—

Say—Traite' d' Economie Politique, 2 Vols.; Johnson's & Walker's Dictionary, 2 vols. Quarto; Malte Brun's System of Geography—all the numbers published, and the numbers yet to be issued. April 12.

CHRISTIAN REGISTER.

All communications, as well as letters of business relating to the Christian Register may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

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Those who pay after the first six months, will pay *three dollars.*

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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